

lectual, masculine in its logic, unafraid in its conclusions, positive in its demands and its applications; not the sentimental or the emotional only. And this is the preacher and the preaching which brings men to the churches, and affects their lives, and with God's help, persuades and enables them to embrace Jesus Christ freely offered to them in the gospel. It is not wanting in other denominations. But this is the ministry which the Presbyterian Church is especially called to give to the men of the world around us.

EVERY CHRISTIAN A MISSIONARY.

A missionary is one who is sent. Something is committed to him, to be delivered. He is "on a mission." The distinctions "foreign," "home," and the like, do not affect the underlying fact. Sometimes, indeed, they obscure it somewhat, by introducing human elements.

Every one whom God has called through Jesus Christ is thereby also called to be a missionary.

Notice, first, some of the statements and injunctions. "Let him that heareth say, Come." "Ye are witnesses." "Ye are our epistle, known and read of all men." "I sought the Lord, and he heard me, and delivered me from all my fears. O, taste and see that the Lord is good!" "Freely ye have received; freely give."

Then observe some of the examples. When Moses was departing from the borders of Midian to Canaan, he besought Hobab to go with him. When Andrew found Christ, he went at once to bring his brother Simon, and Philip to bring his friend Nathanael. When the demoniac was healed, Jesus commanded him to return at once to his own house and tell there the wonderful things that had been done unto him. As soon as Paul's sight was restored, token of the opening of his spiritual eyes, he felt impelled to begin telling to others the love of Christ.

The motive is sufficient, if properly felt and realized, to lead every believing soul to active effort to bring others to the Saviour. "The love of Christ constraineth us." Not to urge others to come to Christ argues either that the gift of grace is not worth much or that it is its nature to make men selfish. The world will judge of it by the manner in which we seem to appreciate it; and it will judge of our appreciation to large extent by the earnestness with which we strive to make it known to others.

The appointed way of God seems to be that of individual effort. He uses means to accomplish all his ends, even in grace, and his believing people are the agents or means for saving the world. Hence it is that he says that not only the Spirit and the Bride, the Church, must sound the invitation, but "Let him that heareth say, Come." The Bride of Christ, the Church, is to be the formal representative of her Lord, while the Divine Spirit is the efficient agent, but she is to reach individuals through individuals. No other way seems practicable.

And what an honor it is that is put upon believers! As if it were not enough to give us new life, and beauty, and happiness, and glory, God calls us to the supreme honor and dignity of being co-workers with himself. "Let him know, that he which converteth

the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And what a reward! In proportion as one gives himself with zeal and consecration to the work, will Christ reveal to him the depths of his love. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!" The reward will not be measured by the greatness or extent or success of the work, but by the effort and the spirit that is in it. "She hath done what she could."

"MY MORSEL ALONE."

The patriarch Job, in his extended self-justification against his three friends, uses one suggestive expression. He is reciting his possible sins, the evils he may have committed. He gives a standing catalogue of them, as found in the thirty-first chapter. Lust, vanity, deceit, injustice, dishonesty, weakness before temptations, oppression, illiberality, covetousness, and idolatry are among the specific sins, for any or all of which he confesses that he would justly deserve the very extremity of punishment. Right in the midst of them he names one that is at first sight startling by its peculiarity, but which, the more one reflects upon it, the more it will be seen to be justly catalogued with the rest, "If I have eaten my morsel alone!"

Whether one have little or much it is a duty to share it. The enjoyment of blessings of any kind without inviting others to enjoy them with us is an offense before God to be classed with evils apparently more pronounced. "There is that withholdeth more than is meet, but it tendeth to poverty." Whatever one has he holds as a trust, and for it must give account. It may be but "a morsel," but it must not be eaten by "oneself alone." It must be shared. God will take care that the liberal soul shall not suffer. He did this in the case of the widow who gave her last handful of meal to the prophet.

The great principle which should regulate Christian beneficence is that which the Saviour gave to his disciples when he sent them out upon one of their tours. After mentioning all the other matters needing to be known, as, for instance, their trusting to God to provide for them, their treatment of hosts, their attitude towards inhospitable places, their diligence in the business on which they were going, He added, "Freely ye have received, freely give!"

The apostle Paul recognized the same obligation when he so vigorously pursued his ministry among men. He felt that he was, as it were, almost driven to his duty, by a great sense of responsibility. "I am debtor," said he, "both to the Greeks and to the barbarians." He must needs go to them and carry the news of redemption through the blood of the Lamb, in the effort to discharge a great debt that lay upon him.

Moses' invitation to Hobab, Andrew's finding his brother Simon, Philip's seeking his friend Nathanael, the injunction, "Let him that heareth say, Come," all emphasize the same principle. We may not sit at spiritual meat without calling others to feast with us. Whether it be a morsel or a feast that we enjoy, whether we be advanced Christians or just beginners, makes no difference. It is sin, "If I have eaten my morsel myself alone!"